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# CONSTITUTION



OF THE

## NEW ENGLAND SOCIETY OF LOUISIANA.

WITH

### AN ORATION

DELIVERED BEFORE THE SOCIETY, FEBRUARY 22, 1845,

BY HON. S. S. PRENTISS.

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NEW ORLEANS:

Printed at the Office of the "Daily Crescent," 93 St. Charles street.

1851.

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**LIST OF OFFICERS AND MEMBERS.**

1851.

NATHAN JARVIS, *President.*

J. W. STANTON,	<i>1st Vice Pres't.</i>	<b>RELIEF COMMITTEE.</b>
R. B. SUMNER,	<i>2d Vice Pres't.</i>	CHARLES GARDINER,
JAS. I. DAY,	<i>3d Vice Pres't.</i>	MOSES GREENWOOD,
GEO. O. SWEET,	<i>4th Vice Pres't</i>	WM. J. DEWEY,
DUDLEY CHASE,	<i>Secretary</i>	JOHN LEEDS,
H. G. STETSON,	<i>Treasurer.</i>	THOMAS A. ADAMS,
H. EDWARDS, M. D.,	<i>Physician.</i>	T. ALLEN CLARK,
		WM. M. GOODRICH.

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ANDREWS, JNO. W.	FOSTER, J. B.	NORTH, JAMES E.
ADAMS, THOS. A.	FROST, J. W.	OLCUTT, E. K.
ADAMS, THOS. E.	GAINES, J. G.	OLIVER, ANDREW
AINSWORTH, A. C.	GARDINER, CHAS.	PETERS, S. J.
BULLARD, H. A.	GOODRICH, WM. M.	PALFREY, R. J.
BRADFORD, E. A.	GUSTINE, F. W.	PALFREY, H. W.
BABCOCK, G. W.	GREENWOOD, MOSES	PEIRCE, LEVI
BEAN, HORACE	GRINNELL, EDWARD	PYNCHON, G. A.
BUNCE, C. D.	GOULD, J. M.	PALMES, OLIVER
BAKER, W. A.	HARROD, CHAS.	PALMER, W. L.
BARTELS, JNO. O.	HUNTINGTON, G. W.	PERRY, O. H.
BAXTER, H. V.	HUNTINGTON, W.	PLUMMER, GORDON
BULL, ANDREW G.	HOLBROOK, A. M.	REYNOLDS, C. L.
BLACKMAN, GEORGE	HENDERSON, WM.	STANTON, J. W.
CLARK, T. A.	HAYDEN, DAVID	SUMNER, R. B.
CLARK, WM. JR.	HILL, ALLEN	SPRING, L.
COTTLE, JOHN	HARTWELL, A. C. L.	STETSON, H. G.
CUTTER, C. S.	HEALD, J. H.	SWEET, G. O.
CHASE, DUDLEY	HOBART, A. JR.	STICKNEY, A.
CROSSMAN, A. D.	JARVIS, NATHAN	STEBBINS, CHAS.
DAY, J. I.	JOSEPHS, A. R.	SHERMAN, H. T.
DOANE, CHARLES	KENDALL, G. W.	TYLER, E. A.
DOANE, HARMON	KIRKLAND, S. W.	TURNER, MORTIMER
DUNBAR, A. F.	KENNEDY, S. H.	TAYLOR, Z.
DEWEY, WM. J.	LEEDS, JOHN	WILLIAMS, C. C.
DUNBAR, GEO. W.	LEEDS, C. J.	WHEELER, E. H.
DAVIS, EDWARD	LEEDS, THOS.	WINTHROP, JOHN
EUSTIS, GEORGE	LITTLEFIELD, S. S.	WOOD, P. N.
EUSTIS, GEO. JR.	LATHROP, HENRY	WRIGHT, J. B.
EDWARDS, J. A.	LOVELL, J. F.	WILCOX, O. E.
EDWARDS, H.	MONTGOMERY, R. W.	WEBSTER, L. J.
FOSTER, J. W.	MUDGE, S. H.	WATERMAN, C. M.
FLINT, E. H.	MORSE, R. L.	YALE, C. JR.

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## CONSTITUTION OF THE SOCIETY.



### A R T I C L E I.

#### NAME.

The Society shall be known as the *New England Society of Louisiana*, and shall consist of any number of members not less than twenty-five, and shall not cease to exist while that number continue, and a majority of such number shall, at all times, constitute a quorum for the transaction of business.

### A R T I C L E II.

#### OBJECT OF THE SOCIETY.

The sole purpose of this Institution shall be to foster among its members, friendship and good feeling, and to assist the destitute and those worthy of charity coming from the New England States of the Union.

### A R T I C L E III,

#### WHO MAY BE MEMBERS AND HOW ELECTED.

Any native of New England, or immediate descendant of such, of good moral character, and twenty-one years of age, shall be eligible to membership. Applicants for admission after the Society is organized, shall be nominated at a regular meeting of the Society, and if four-fifths of those present concur, the applicant shall be admitted as a member.

### A R T I C L E IV.

#### ADMISSION FEE.

Every member, on joining the Society, shall sign the Constitution, and pay five dollars to the Treasurer, and forthwith shall be entitled to a certificate of membership, under seal of this Society, signed by the President and Secretary.

### A R T I C L E V.

#### ANNUAL MEETING.

The annual meeting of the Society shall be held on the twenty-second day of December, in each year, at which meeting the officers for the ensuing year

shall be elected—an oration delivered by a member, and all necessary business transacted—after which the Society shall dine together.

## ARTICLE VI.

### QUARTERLY MEETINGS.

The Society shall also meet on the twenty-second day of *March, June* and *September* in each year, for ordinary business; but should either of these days, or the anniversary, fall on the Sabbath, the meeting shall be on the day following. The hour of meeting shall be regulated by the Society.

## ARTICLE VII.

### OFFICERS, WHEN CHOSEN, AND DUTIES.

The officers shall be elected at the next meeting after the adoption of this Constitution, to serve till the twenty-second day of December next; after which, the fifth article shall govern in this respect. They shall be chosen by ballot, by a majority of the members present, and consist of—

*A President*, whose duty it shall be to preside at all meetings of the Society, and who shall have power to call extra meetings whenever circumstances may require, either in the opinion of the Board of Managers or at the request of ten members of the Society, and to have a general supervision of all the concerns of the Institution;

*A First Vice-President*, who shall fill the place of the President in his absence;

*A Second Vice-President*, who shall fill the place of President in absence of both the former;

*A Third Vice-President*, who shall fill the place of President in absence of all the former;

*A Fourth Vice-President*, who shall fill the place of the President in case of his absence, and that of the First, Second and Third Vice-Presidents;

*A Treasurer*, who shall collect all moneys, receive all donations, keep accounts of the same, pay all drafts made in pursuance of this Constitution, and render an account of all receipts and disbursements to the Society at the annual meeting;

*A Secretary*, who shall keep a fair record of all the proceedings of the Society, a copy of this Constitution (fairly engrossed) in a book kept for that purpose and signed by all the members, with the date of their several admissions, deaths, resignations, removals or expulsions, and, in general, for all other acts required by his office; and

*Seven Managers*, who, with the officers before mentioned, shall form a Board for directing the concerns of the Society. Five of whom shall form a quorum. The Board shall meet on its own adjournments, and at the call of the acting President. They shall have power to fill vacancies occasioned by death or otherwise among the officers or managers, until the next annual meeting.

## ARTICLE VIII.

## TREASURER'S ACCOUNT.

The Treasurer's account shall be audited by a committee appointed by the Board, before being submitted to the Society at the annual meeting.

## ARTICLE IX.

## ANNIVERSARY DINNER.

The Board shall appoint a committee, at a proper interval beforehand, to make arrangements for the Anniversary Dinner. Any member desirous of participating, shall give notice by enrolling his name upon a list, to be kept by the committee for that purpose, at any time not less than ten days previous to the Anniversary. Guests may be invited at the discretion of the committee, or Board of Managers, provided they do not exceed the ratio of one for every four members of the Society, subscribing.

## ARTICLE X.

## BOARD OF MANAGERS, THEIR DUTY.

The Seven Managers, without the officers, shall constitute a standing committee on charity, any three of whom shall form a quorum. It shall be their duty to search out such persons as may require the aid of the Society, and consider all applications made for relief; and, when the proper cases occur, the committee shall apply to the acting President, who shall draw on the Treasurer for the sum deemed necessary by the committee. In cases of urgent necessity, any two of the committee may draw on the Treasurer, for a sum not exceeding thirty-five dollars, in any one case.

## ARTICLE XI.

## TRUSTEES.

The President, Vice-Presidents, Secretary and Treasurer, shall constitute a committee of finance, with power to invest, from time to time, the surplus funds of the Society in such manner as may seem to them most productive. All funds, so invested, to be in the names of the aforesaid officers, as "Trustees of the New England Society of Louisiana."

## ARTICLE XII.

## ANNUAL ASSESSMENTS.

Every member shall pay into the Treasury of the Society five dollars, at the Anniversary meeting in December in each year, or as soon thereafter as may be practicable; and, in case of neglect or refusal to make such payment for six months, thereafter, the name of such defaulter, if within the State, shall be stricken from the roll of the Society.

## ARTICLE XVIII.

## RESIGNATIONS

Members wishing to resign, must tender their resignations in writing to the acting President, or either of the standing committees or Board of Managers. All arrearages must be discharged before such resignation can be accepted.

## ARTICLE XIV.

## LIFE MEMBERS.

Any member having paid fifty dollars, at any one time into the Treasury, shall be a member for life, and subject to no other dues but the annual dinner fee.

## ARTICLE XV.

## EXPULSION.

Any member guilty of gross misconduct, may be expelled by a vote of two-thirds of the members present, at any regular meeting of the Society.

## ARTICLE XVI.

## HONORARY MEMBERS.

Any native of New England or immediate descendant of such, not residing in the city of New Orleans, shall be eligible as an honorary member of this Society by the vote of four-fifths of those present at any regular meeting. Resident clergymen of the city, natives of New England, shall be *ex-officio* considered as, and entitled to the privilege of, honorary members.

## ARTICLE XVII.

## ALTERATIONS OF CONSTITUTION.

This Constitution shall only be altered or amended at the annual meeting of the Society, by a vote of three-fourths of the members present.

## BY-LAWS OF THE SOCIETY

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ADOPTED, MAY 10, 1842.

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In future, all elections of members be made by ballot; and, after the next quarterly meeting, no one shall be ballotted for except his name has been submitted to the Society at a previous meeting; and the name of the member proposing candidates shall also appear on the minutes.

## ORATION,

DELIVERED BY HON. S. S. PRENTISS.

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This is a day dear to the sons of New England, and ever held by them in sacred remembrance. On this day, from every quarter of the globe, they gather in spirit around the Rock of Plymouth, and hang upon the urns of their Pilgrim Fathers the garlands of filial gratitude and affection. We have assembled for the purpose of participating in this honorable duty; of performing this pious pilgrimage. To-day we will visit that memorable spot. We will gaze upon the place where a feeble band of persecuted exiles founded a mighty nation: and our hearts will exult with proud gratification as we remember that on that barren shore our ancestors planted not only empire but Freedom. We will meditate upon their toils, their sufferings and their virtues, and to-morrow return to our daily avocations, with minds refreshed and improved by the contemplation of their high principles and noble purposes.

The human mind cannot be contented with the present. It is ever journeying through the trodden regions of the past, or making adventurous excursions into the mysterious realms of the future. He who lives only in the present, is but a brute and has not attained the human dignity. Of the future but little is known; clouds and darkness rest upon it; we yearn to become acquainted with its hidden secrets; we stretch out our arms towards its shadowy inhabitants; we invoke our posterity, but they answer us not. We wander in its dim precincts till reason becomes confused, and at last start back in fear, like mariners who have entered an unknown ocean, of whose winds, tides, currents and quicksands they are wholly ignorant. Then it is we turn for relief to the past, that mighty reservoir of men and things. There we have something tangible to which our sympathies can attach; upon which we can lean for support; from whence we can gather knowledge and learn wisdom. There we are introduced into Nature's vast laboratory and witness her elemental labors. We mark with interest the changes in continents and oceans by which she has notched the centuries. But our attention is still more deeply aroused by the great moral events, which have controlled the fortunes of those who have preceded us, and still influence our own. With curious wonder we gaze down the long aisles of the past, upon the generations that are gone. We behold, as in a magic glass, men in form and feature

like ourselves, actuated by the same motives, urged by the same passions, busily engaged in shaping out both their own destinies and ours. We approach them and they refuse not our invocation. We hold converse with the wise philosophers, the sage legislators and the divine poets. We enter the tent of the general and partake of his most secret counsels. We go forth with him to the battle field, and behold him place his glittering squadrons; then we listen with a pleasing fear to the trumpet and the drum, or the still more terrible music of the booming cannon and the clashing arms. But most of all, among the innumerable multitudes who people the past, we seek our own ancestors, drawn towards them by an irresistible sympathy. Indeed they were our other selves. With reverent solicitude we examine into their character and actions, and as we find them worth or unworthy, our hearts swell with pride, or our cheeks glow with shame. We search with avidity for the most trivial circumstances in their history, and eagerly treasure up every memento of their fortunes. The instincts of our nature bind us indissolubly to them and link our fates with theirs. Men cannot live without a past; it is as essential to them as a future. Into its vast confines we still journey to-day, and converse with our Pilgrim Fathers. We will speak to them and they shall answer us.

Two centuries and a quarter ago, a little tempest-tost, weather-beaten bark, barely escaped from the jaws of the wild Atlantic, landed upon the bleakest shore of New England. From her deck disembarked a hundred and one care-worn exiles. To the casual observer no event could seem more insignificant. The contemptuous eye of the world scarcely deigned to notice it. Yet the famous vessel that bore Cæsar and his fortunes, carried but an ignoble freight compared with that of the Mayflower. Her little band of pilgrims brought with them neither wealth nor power, but the principles of civil and religious freedom. They planted them for the first time in the Western Continent. They cherished, cultivated and developed them to a full and luxuriant maturity; and then furnished them to their posterity as the only sure and permanent foundations for a free government. Upon those foundations rests the fabric of our great Republic: upon those principles depends the career of human liberty. Little did the miserable pedant and bigot who then wielded the sceptre of Great Britain imagine that from this feeble settlement of persecuted and despised Puritans, in a century and a half, would arise a nation capable of coping with her own mighty empire in arts and arms.

It is not my purpose to enter into the history of the Pilgrims; to recount the bitter persecutions and ignominious sufferings which drove them from England; to tell of the eleven years of peace and quiet spent in Holland, under their beloved and venerated pastor; nor to describe the devoted patriotism which prompted them to plant a colony in some distant land, where they could remain citizens of their native country and at the same time be removed from its oppressions: where they could enjoy liberty without violating allegiance.

Neither shall I speak of the perils of their adventurous voyage; of the hardships of their early settlement; of the famine which prostrated and the pestilence which consumed them.

With all these things you are familiar, both from the page of history and from the lips of tradition. On occasions similar to this, the ablest and most honored sons of New England have been accustomed to tell, with touching eloquence, the story of their sufferings, their fortitude, their perseverance and their success. With pious care they have gathered and preserved the scattered memorials of those early days, and the names of Carver, Bradford, Winslow, Standish, and their noble companions, have long since become with us venerated household words.

There were, however, some traits that distinguished the enterprise of the Pilgrims from all others, and which are well worthy of continued remembrance. In founding their colony they sought neither wealth nor conquest, but only peace and freedom. They asked but for a region where they could make their own laws, and worship God according to the dictates of their own consciences. From the moment they touched the shore, they labored, with orderly, systematic and persevering industry. They cultivated, without a murmur, a poor and ungrateful soil, which even now yields but a stubborn obedience to the dominion of the plough. They made no search for gold, nor tortured the miserable savages to wring from them the discovery of imaginary mines. Though landed by a treacherous pilot upon a barren and inhospitable coast, they sought neither richer fields nor a more genial climate. They found liberty, and for the rest it mattered little. For more than eleven years they had meditated upon their enterprise, and it was no small matter could turn them from its completion. On the spot where first they rested from their wanderings, with stern and high resolve, they built their little city and founded their young republic. There honesty, industry, knowledge and piety grew up together in happy union. There, in patriarchal simplicity and republican equality, the Pilgrim fathers and mothers passed their honorable days, leaving to their posterity the invaluable legacy of their principles and example.

How proudly can we compare their conduct with that of the adventurers of other nations who preceded them. How did the Spaniard colonize? Let Mexico, Peru and Hispaniola answer. He followed in the train of the great Discoverer, like a devouring pestilence. His cry was gold! gold!! gold!!! Never in the history of the world had the "sacra fanies auri" exhibited itself with such fearful intensity. His imagination maddened with visions of sudden and boundless wealth, clad in mail, he leaped upon the New World, an armed robber. In greedy haste he grasped the sparkling sand, then cast it down with curses, when he found the glittering grains were not of gold.

Pitiless as the blood-hound by his side, plunged into the priminal forests, crossed rivers, lakes, and mountains, and penetrated to the very heart of the continent. No region, however rich in soil, delicious in climate, or luxuriant in production, could tempt his stay. In vain the soft breeze of the tropics,

laden with aromatic fragrance, wooed him to rest ; in vain the smiling valleys, covered with spontaneous fruits and flowers, invited him to peaceful quiet. His search was still for gold : the accursed hunger could not be appeased. The simple natives gazed upon him in superstitious wonder, and worshipped him as a god ; and he proved to them a god, but an infernal one—terrible, cruel and remorseless. With bloody hands he tore the ornaments from their persons and the shrines from their altars : he tortured them to discover hidden treasure, and slew them that he might search, even in their wretched throats, for concealed gold. Well might the miserable Indians imagine that a race of evil deities had come among them more bloody and relentless than those who presided over their own sanguinary rites.

Now let us turn to the Pilgrims. They, too, were tempted ; and had they yielded to the temptation how different *night* have been the destinies of this continent—how different must have been our own ! Previous to their undertaking, the Old World was filled with strange and wonderful accounts of the New. The unbounded wealth, drawn by the Spaniards from Mexico and South America, seemed to afford rational support for the wildest assertions. Each succeeding adventurer, returning from his voyage, added to the Arabian tales a still more extravagant story. At length Sir Walter Raleigh, the most accomplished and distinguished of all those bold voyageurs, announced to the world his discovery of the province Guiana and its magnificent capital, the far-famed city of El Dorado. We smile now at his account of the “great and golden city,” and “the mighty, rich and beautiful empire.” We can hardly imagine that any one could have believed, for a moment, in their existence. At that day, however, the whole matter was received with the most implicit faith. Sir Walter professed to have explored the country, and thus glowingly describes it from his own observation :

“I never saw a more beautiful country, nor more lively prospects ; hills so raised here and there over the valleys—the river winding into divers branches—the plains adjoining, without bush or stubble—all fair green grass—the deer crossing in every path—the birds, towards the evening, singing on every tree with a thousand several tunes—the air fresh with a gentle easterly wind : and every stone that we stopped to take up promised either gold or silver by its complexion. For health, good air, pleasure and riches, I am resolved it cannot be equalled by any region either in the East or West.”

The Pilgrims were urged, in leaving Holland, to seek this charming country and plant their colony among its Arcadian bowers. Well might the poor wanderers cast a longing glance towards its happy valleys, which seemed to invite to pious contemplation and peaceful labor. Well might the green grass, the pleasant groves, the tame deer and the singing birds, allure them to that smiling land beneath the equinoctial line. But while they doubted not the existence of this wonderous region, they resisted its tempting charms. They had resolved to vindicate, at the same time, their patriotism and their principles—to dominion to their native land, and to demonstrate to the world the practicability of civil and religious liberty. After full discussion and mature

deliberation, they determined that their great objects could be best accomplished by a settlement on some portion of the Northern continent, which would hold out no temptation to cupidity—no inducement to persecution. Putting aside, then, all considerations of wealth and ease, they addressed themselves with high resolution to the accomplishment of their noble purpose. In the language of the historian, “Trusting to God and themselves,” they embarked upon their perilous enterprise.

As I said before, I shall not accompany them in their adventurous voyage. On the 22d day of December, 1620, according to our present computation, their footsteps pressed the famous rock which has ever since remained sacred to their venerated memory. Poets, painters and orators have tasked their powers to do justice to this great scene. Indeed it is full of moral grandeur; nothing can be more beautiful, more pathetic, or more sublime. Behold the Pilgrims, as they stood on that cold December day—stern men, gentle women, and feeble children—all uniting in singing a hymn of cheerful thanksgiving to the Good God, who had conducted them safely across the mighty deep, and permitted them to land upon that sterile shore. See how their upturned faces glow with a pious confidence which the sharp winter winds cannot chill, nor the gloomy forest shadows darken:

“Not as the conqueror comes,  
They, the true-hearted came;  
Not with the roll of the stirring drum,  
Nor the trumpet, that sings of fame;  
Nor as the flying come,  
In silence and in fear—  
they shook the depths of the desert gloom  
With their hymns of lofty cheer.”

Noble and pious band! your holy confidence was not in vain; your “hymns of lofty cheer” find echo still in the hearts of greatful millions. Your descendants, when pressed by adversity, or when addressing themselves to some noble action, turn to the “landing of the Pilgrims,” and find heart for any fate—strength for any enterprise.

How simple, yet how instructive, are the annals of this little settlement. In the cabin of the Mayflower they settled a general form of government, upon the principles of a pure democracy. In 1636 they published a declaration of rights, and established a body of laws. The first fundamental article was in these words: “That no act, imposition, law or ordinance be made or imposed upon us, at present or to come, but such as has been or shall be enacted by the consent of the body of freemen or associates, or their representatives legally assembled,” etc.

Here we find advanced the whole principle of the Revolution—the whole doctrine of our republican institutions. Our fathers, a hundred years before the Revolution, tested successfully, as far as they were concerned, the principle of self-government, and solved the problem, whether law and order can co-exist with liberty. But let us not forget that they were wise and good

men who made the noble experiment, and that it may yet fail in our hands, unless we imitate their patriotism and virtues.

There are some who find fault with the character of the Pilgrims—who love not the simplicity of their manners, nor the austerity of their lives. They were men, and of course imperfect; but the world may well be challenged to point out, in the whole course of history, men of purer purpose or braver action—men who have exercised a more beneficial influence upon the destinies of the human race, or left behind them more enduring memorials of their existence.

At all events, it is not for the sons of New England to search for the faults of their ancestors. We gaze with profound veneration upon their awful shades; we feel a noble pride in the country they colonized—in the institutions they founded—in the example they bequeathed. We exult in our birth-place and in our lineage.

Who would not rather be of the Pilgrim stock than claim descent from the proudest Norman that ever planted his robber blood in the halls of the Saxon, or the boldest paladin that quaffed wine at the table of Charlemagne? Well may we be proud of our native land, and turn with fond affection to its rocky shores. The spirit of the Pilgrims still pervades it and directs its fortunes. Behold the thousand temples of the Most High, that nestle in its happy valleys and crown its swelling hills. See how their glittering spires pierce the blue sky, and seem like so many celestial conductors, ready to avert the lightning of an angry Heaven. The piety of the Pilgrim Patriarchs is not yet extinct, nor have the sons forgotten the God of their fathers.

Behold yon simple building near the crossing of the village roads! It is small and of rude construction, but stands in a pleasant and quiet spot. A magnificent old elm spreads its broad arms above and seems to lean towards it, as a strong man bends to shelter and protect a child. A brook runs through the meadow near, and hard by there is an orchard—but the trees have suffered much and bear no fruit, except npon the most remote and inaccessible branches. From within its walls comes a busy bum, such as you may hear in a disturbed bee hive. Now peep through yonder window and you will see a hundred children, with rosy cheeks, mischievous eyes and demure faces, all engaged, or pretending to be so, in their little lessons. It is the public school—the free, the common school—provided by laws: open to all: claimed from the community as a right, not accepted as a bounty. Here the children of rich and poor, high and low, meet upon perfect equality, and commence under the same auspices the race of life. Here the sustenance of the mind is served up to all alike, as the Spartans served their food upon the public table. Here young Ambition climbs his little ladder, and boyish Genius plumes his half-fledged wing. From among those laughing children will go forth the men who are to control the destinies of their age and country; the statesman whose wisdom is to guide the Senate—the poet who will take captive the hearts of the people and bind them together with immortal song—the philoso-

pher who, boldly seizing upon the elements themselves will compel them to his wishes, and, through new combinations of their primal laws, by some great discovery revolutionize both art and science.

That common village school is New England's fairest boast—the brightest jewel that adorns her brow. The principle that society is bound to provide for its members education as well as protection, so that none need be ignorant except from choice, is the most important that belongs to modern philosophy. It is essential to a republican government. Universal education is not only the best and surest, but the only sure foundation for free institutions. True liberty is the child of knowledge; she pines away and dies in the arms of ignorance.

Honor, then, to the early fathers of New England, from whom came the spirit which has built a schoolhouse by every sparkling fountain, and bids all come as freely to the one as the other. All honor, too, to this noble city, who has not disdained to follow the example of her Northern sisters, but has wisely determined that the intellectual thirst of her children deserves as much attention as their physical, and that it is much her duty to provide the means of assuaging the one as of quenching the other.

But the spirit of the Pilgrims survives, not only in knowledge and piety of their sons, but, most of all, in their indefatigable enterprise and indomitable perseverance.

They have wrestled with nature till they have prevailed against her, and compelled her reluctantly to reverse her own laws. The sterile soil has become productive under their sagacious culture, and the barren rock, astonished, finds itself covered with luxuriant and unaccustomed verdure.

Upon the banks of every river they build temples to industry and stop the squanderings of the spend-thrift waters. They bind the naïades of the brawling stream, and compel them, like the sad daughters of Danaus, to pour unceasingly from their glittering urns the sparkling treasures of their crystal fountains. They drive the dryades from their accustomed haunts, and force them to desert each favorite grove; for upon river, creek and bay they are busy transforming the crude forest into staunch and gallant vessels. From every inlet or indenture along the rocky shore swim forth these ocean birds—born in the wild wood, fledged upon the wave. Behold how they spread their white pinions to the favoring breeze, and wing their flight to every quarter of the globe—the carrier pigeons of the world! It is upon the unstable element the sons of New England have achieved their greatest triumphs. Their adventurous prows vex the waters of every sea. Bold and restless as the old Northern Vikings, they go forth to seek their fortunes in the mighty deep. The ocean is their pasture, and over its wide prairies they follow the monstrous herds that feed upon its azure fields. As the hunter casts his lasso upon the wild horse, so they throw their lines upon the tumbling whale. They “draw out Leviathan with a hook.” They “fill his skin with barbed irons,” and in spite of his terrible strength they “part him among the merchants.” To them there are no piliars of Hercules. They seek with avidity new regions,

and fear not to be "the first that ever burst" into unknown seas. Had they been the companions of Columbus, the great mariner would not have been urged to return, though he had sailed westward to his dying day.

Glorious New England! thou art still true to thy ancient fame and worthy of thy ancestral honors. We, thy children, have assembled in this far-distant land to celebrate thy birth-day. A thousand fond associations throng upon us, roused by the spirit of the hour. On thy pleasant valleys rest like sweet dews of morning the gentle recollections of our early life; around thy hills and mountains cling like gathering mists the mighty memories of the Revolution; and far away in the horizon of thy past gleam, like thy own bright Northern Lights, the awful virtues of our Pilgrim sires! But while we devote this day to the remembrance of our native land, we forget not that in which our happy lot is cast. We exult in the reflection that though we count by thousands of miles which separate us from our birth-place, still our country is the same. We are no exiles meeting upon the banks of a foreign river, to swell its waters with our home-sick tears. Here floats the same banner which rustled above our boyish heads, except that its mighty folds are wider and its glittering stars increased in number.

The sons of New England are found in every State of the broad Republic. In the East, the South, and the unbounded West, their blood minglest freely with every kindred current. We have but changed our chamber in the paternal mansion; in all its rooms we are at home, and all who inhabit it are our brothers. To us the Union has but one domestic hearth: its household gods are all the same. Upon us then peculiarly devolves the duty of feeding the fires upon that kindly hearth; of guarding with pious care those sacred household gods.

We cannot do with less than the whole Union; to us it admits of no division. In the veins of our children flows Northern and Southern blood; how shall it be separated who shall put asunder the best affections of the heart, the noblest instincts of our nature? We love the land of our adoption, so do we that of our birth. Let us ever be true to both; and always exert ourselves in maintaining the unity of our country, the integrity of the Republic.

Accursed, then, be the hand put forth to loosen the golden cord of Union; thrice accursed the traitorous lips, whether of Northern fanatic or Southern demagogue, which shall propose its severance.

But no! the Union cannot be dissolved; its fortunes are too brilliant to be marred; its destinies too powerful to be resisted. Here will be their greatest triumph, their most mighty development.

And when, a century hence, this Crescent City shall have filled her golden horns; when within her broad-armed port shall be gathered the products of the industry of a hundred millions of freemen; when galleries of art and halls of learning shall have made classic this mass of trade; then may the sons of the Pilgrims, still wandering from the bleak hills of the North, stand upon the banks of the Great River and exclaim with mingled pride and wonder, Lo! this is our country: when did the world ever witness so rich and magnificent a City—so great and glorious a Republic!

The design of "THE NEW ENGLAND SOCIETY OF LOUISIANA" in distributing among the Sons of New England, in New Orleans, copies of its Constitution, together with the eloquent Oration of its departed associate, SARGENT S. PRENTISS, is two fold:—to create an opportunity whereby the *object* and *purpose*, the *wants* and *claims* of the Society may be laid before each resident from the land of the Pilgrims, and to pay a well deserved tribute of respect and affection to the fondly cherished memory of a gifted and lamented Brother.

The *object* and *purpose* of the Society is plainly set forth in the second article of its Constitution, which is in these words:

"ARTICLE II. *Object of the Society.* The sole purpose of this Institution shall be to foster among its members, friendship and good feeling, and to assist the destitute and those worthy of charity coming from the New England States of Union."

Thus, while it aims to promote a social intercourse, its purpose is so eminently *charitable* that it may be termed especially a *benevolent association*. The expenses of the annual celebrations are provided for by those who join in those festivities; while the annual subscriptions, after the defrayment of the expenses, are devoted to beneficent purposes.

Its silent and tranquil charities have indeed proved a cheerful comfort, in the sad hours of sickness and need, to many a lonely and disconsolate Brother, who, far from his birth-land, was breathing his last in penury amidst strangers.

It has assuaged the deep agony of the *widow* in the bitter hour of her despondency, and it has dried up the tear of the *orphan*, as that heaviest of all burdens, *home sickness*, was lifted from off the heart by the means it has provided to re-convey them to their loved, though far distant home.

And where Death had set its seal upon the forsaken and destitute, it has performed the last sad rites of brotherhood—preserving from utter neglect and forgetfulness an unfortunate wanderer from the land of the Puritans ; thus carrying untold consolation to the mourning hearts of the household there.

It has done this—it would do more—and it seeks to have its *means* commensurate with its end.

It now numbers but *one hundred members*, and this, too, when it is believed we can boast of more than two thousand in our midst, eligible to membership. The cause of this small proportion of New Englanders among us, who are enrolled as members, lies, it is thought, in the quiet and unobtrusive movements of the Society, whose very existence seems only to have been made public by the celebrations of its returning anniversaries. The knowledge of its *charities* are confined to the acting officers and the friend who solicits the contribution; and they are dispensed so much in the spirit of liquidating an acknowledged debt, that the recipient is spared the feeling of obligation.

In its social character the Society would do something to extend, widen and increase the *New England influence* in this loved-land of our adoption—for it is believed that, great and growing as this influence may now be in our midst, the advancement and prosperity, the intelligence and energy, the happiness and the greatness, the commercial, agricultural and manufactural interests of our State and city *demand even more*.

It is thought the Society has a rightful claim upon every resident from New England, for the influence of its name, the countenance of his friendship, and the support of his annual subscription.

Sons of New England!—this Society is yours. Shall it flourish, or shall it be dissolved? *This Charity* is yours—shall it be living and active, or shall it *cease to be*? The answer is with *you*.

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Application for membership may be made through any member.

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